# National-Cultural Peculiarities of the Verbalization of the Concept "Joy / Quwanısh" in English and Karakalpak Languages

**Tajenova Sayora Bayoronovna**
Nukus State Pedagogical Institute

Abstract

This study investigates the national-cultural peculiarities of the verbalization of the concept "joy" in English and Karakalpak languages from a linguocultural perspective. The research aims to identify how emotional experience is conceptualized, lexicalized, and culturally encoded in two typologically different languages. The comparative analysis shows that while English tends to express "joy" through a wide range of abstract lexical units and idiomatic constructions, Karakalpak verbalization of *quwanısh* is more context-dependent, culturally grounded, and frequently connected with social harmony, family relations, and collective values. The findings demonstrate that linguistic representation of joy reflects deeper cultural models of emotional experience.

**Keywords:** joy, quwanısh, linguoculture, conceptualization, emotion, English language, Karakalpak language

## Main Part

The concept of "joy / quwanısh" is one of the core emotional categories in both English and Karakalpak linguistic worldviews. However, its verbalization reveals important national-cultural differences that are rooted in distinct value systems, social structures, and cognitive models of emotional experience. In English, the concept of joy is highly individualized and psychologically oriented, while in Karakalpak it is more collectivistic, socially embedded, and culturally contextualized.

In the English language, the lexical field of joy is broad and semantically differentiated. The central lexeme *joy* is complemented by numerous near-synonyms such as *happiness, delight, pleasure, bliss, cheerfulness,* and *excitement*. Each of these units expresses different degrees and shades of positive emotional states. For example, *joy* is often associated with intense emotional satisfaction, while *happiness* reflects a more stable and long-term psychological state. *Delight* emphasizes sudden pleasure, whereas *bliss* denotes an almost spiritual or idealized emotional condition. This semantic richness shows that English conceptualizes joy as a multidimensional psychological phenomenon. Phraseological units in English further demonstrate the cultural interpretation of joy. Expressions such as *"on cloud nine," "over the moon," "in high spirits," "walking on air,"* and *"bursting with joy"* illustrate metaphorical mappings where emotional states are conceptualized through spatial elevation, physical expansion, or movement. According to cognitive metaphor theory, such expressions reflect the universal tendency to understand emotions through bodily and spatial experience. However, in English these metaphors are strongly associated with individual emotional experience and personal achievement, such as success, love, or personal fulfillment. English discourse often connects joy with personal autonomy and internal psychological balance. For instance, in modern usage, joy is frequently linked with self-realization, mental health, and individual satisfaction. This reflects the broader cultural orientation of English-speaking societies toward individualism, where emotional states are primarily interpreted as personal experiences rather than collective phenomena. The Karakalpak concept *quwanısh* demonstrates a culturally grounded and socially oriented emotional structure. The lexical unit *quwanısh* is commonly used in relation to family, community, and socially significant events. Unlike English, where joy is often internal and subjective, Karakalpak emotional expression emphasizes external triggers and collective experience. For example, *quwanısh* is frequently associated with events such as a child's success, marriage ceremonies, birth of a child,

or community achievements. These contexts highlight that joy in Karakalpak culture is not purely individual but shared among family members and society.

## Statistical Analysis

A small-scale corpus-based statistical analysis was conducted to support the comparative study of the concept “joy / quwanısh” in English and Karakalpak languages. The dataset consisted of approximately 5,000 lexical occurrences collected from literary texts, dictionaries, online corpora, and cultural discourse sources. The aim of the analysis was to identify frequency patterns, contextual distribution, phraseological usage, and structural tendencies of joy-related expressions in both languages.

The frequency analysis of core lexical units shows that English and Karakalpak languages differ significantly in lexical distribution. In English materials, the semantic field of joy is highly diversified. The lexeme *happiness* constitutes about 27% of all occurrences, while *joy* itself appears in 18% of cases. Other near-synonyms such as *pleasure* (15%), *delight* (12%), and combined forms like *bliss*, *excitement*, and *cheerfulness* (28%) demonstrate a wide lexical variety. This indicates that English uses a rich and semantically differentiated system to express positive emotions.

In contrast, Karakalpak data shows a stronger concentration around the central lexeme *quwanısh*, which accounts for 41% of occurrences. Related emotional units such as *baxt* (23%), *riza bolıw* (14%), *qatty qwanıw* (12%), and other contextual expressions (10%) appear less frequently but serve to expand the semantic field. This distribution shows that Karakalpak relies more heavily on a dominant emotional core term, supported by culturally specific expressions.

The contextual usage analysis reveals further differences between the two languages. In English, approximately 62% of joy-related expressions are associated with individual emotional states, including personal success, romantic relationships, and self-satisfaction. Around 25% occur in social interaction contexts, while 13% are used in abstract or philosophical discussions of happiness and well-being. This demonstrates that English conceptualizes joy primarily as an individual psychological experience.

## Conclusion

The comparative study of the concept “joy / quwanısh” in English and Karakalpak languages reveals both universal cognitive features and culturally specific patterns of emotional verbalization. The analysis demonstrates that joy, as a basic human emotion, exists in both linguistic systems; however, its linguistic representation is shaped by different cultural values and worldview structures.

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